



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

limits he has been faithfully patient in exposition and searching in criticism, he has produced a work of universal significance. He has not only contributed to our understanding of the extraordinary richness and the wide range of Plotinus' thought, but he has shown in what directions and how deep run the roots of the problem of evil in the soil of absolutism. This, even if it be negative, is no small service. It may be that in some ways the burden of the problem has been lightened for us since Plotinus struggled with it, but nevertheless such difficulties as he accumulates in trying to account for moral evil (e.g. p. 200 ff.) are in principle the same as confront our current Absolute Idealisms, and whoever sharpens our perception of them performs a work of present value.

Mr. Fuller's style is the servant by nature of a finely tempered mind. It is exact, concise, and unusually lucid. There is the sparkle of frost and the glint of steel in this work of penetrating analysis and dexterous criticism.

C. A. BENNETT.

YALE UNIVERSITY.

THE ENLARGING CONCEPTION OF GOD. HERBERT ALDEN YOUTZ. The Macmillan Co. 1914. Pp. x, 199. \$1.25.

Professor Youtz's book is one more of the innumerable protests of our day against "dogma" and in favor of freedom, liberalism, the tone of the age. It tells us of the peril of a fixed and safe theology and the merit of a theology pliant to the needs and spirit of our period. It is accordingly not free from what must be called vague commonplace, more particularly in the opening portion. But the persisting reader has his reward. As we go further we catch inspiration, and when we reach the eminence of the last chapter and from there look back over the book, we feel a certain greatness. What we have by this time fairly well in our grasp is by no means commonplace.

The first chapter, whose name is also the title of the book, argues that our best conception of a living God must have its roots in contemporary thought and morality; it must reflect the ruling mental ideas of the times; or, in another phrase, "the ideals that control men's thinking today" should be decisive in shaping the God-ideal. In the following chapter the contrast is presented between traditional and modern theological method. The true method is to learn the spiritual gospel from Jesus Christ and from all experience and history as the context of Jesus and his gospel, and then

to find that vehicle of expression which shall make men feel today the sense Jesus had of a message straight from the living God. By way of justification it is pointed out that the laws of language, thought, and personality encourage us to shake off cramping formulas and work with those ideas that tell in present life. The author then sketches the altered view of creeds, of the Bible, and of Christ, to which such a method would lead us. Having in his fifth chapter put aside the ideal of a "safe theology," declaring "the principle of guaranteed security a menace to the higher life of the spirit," he comes to the sixth and last, where we are told to see in the frankly human Jesus the actual saving life of God. This review cannot pretend to do justice to the thought which here culminates and which unifies the book. Nor indeed does Professor Youtz himself do this justice. He does not profess to do it, and we are left with a feeling that the expression of his thought in some aspects is more commonplace than the thought itself.

The insistence that the church must meet the age on the age's highest plane of aspiration and ideas—this is of course beyond all question and all praise. But like the numberless other reactions against old theology, the book fails to see the function and place of dogma, the nature of continuity, the distinction between substitution and growth. Our author joins the great band of pamphleteers and preachers who flatter the vices of the age. For example: "The conservative attempt to hold over in religion conceptions that our time has left behind, is paralyzing to religious vitality." This is enthroning fashion. A time will come when our own fashionable conceptions will be no longer in vogue. What rules should be not time but truth. What we need is not to yield to the moods of the race any more than to those of the individual, but to mount securely above mood and contagion to the enduring tests of worth. Our author does not exclude this, but he does not include it. He fails to note that Christian dogma has borne the gradual wide test, not of scientific demonstration, but of the religious experience of Christendom. Dogma is one thing; philosophy and science are another. Essential dogma is subject in every age to a fresh analysis and illumination at the hands of philosophy and science. Meanwhile it unfolds in every age fresh meaning, application, and direction for the spirit. Its function is to hold together the existing church, and also to hold together, in a certain true unity of spirit, the church past, present, and to be. Any one generation is the heir and recipient of a body of Christian conceptions which is not intended solely for that generation, but of which it is rather the custodian

and trustee. No one individual and no one age is in a position to draw out the full meaning of the creed. It stands for a wider and more comprehensive experience and contact with reality. The present generation is not wholly to give the law, but partly to receive the law. Modernism is provincialism in the realm of time. It is quite too happily and innocently confident in its own new and enlightened ideas. The conceit of *modernité* vitiates a great portion of American religious literature, and it needs the old corrective of modesty, and of sympathy, intellectual and spiritual, with minds other than its own. "When a new book is published," said Lamb (in effect), "I read an old one." This is an extreme; but when a new book is reviewed, it becomes the duty of the reviewer to recall the old. One would venture to commend to the author's attention the discussion of ideas and their development in Newman's "Essay on the Development of Christian Doctrine." Its guiding principle cannot be wholly alien to one who has dealt with the idea of Incarnation so powerfully (if inadequately) as Professor Youtz in this book. Newman was, of course, laying wider foundations than he knew, and therein was more faithful to his own principle than he knew. The doctrine of development may be developed.

One may agree, then, to the full with all that is here said and felt in regard to the present and its needs, in regard to newness and vitality. Newness has its place in growth; the church should be utterly free in thought and exploration, and should feel that all causes that promise good fruit are its own. But that is not because it is at the mercy of winds of doctrine and tides of enthusiasm, but because it has a commandment and a conception which are an eternal foundation and upon which all enduring structures for human good may be built. Its essential faith, the reflection of its spiritual experience, is not in the slightest danger of becoming an "outworn conception," so long as it sends men to act and live; and its quest for truth is not in the slightest danger of becoming destructive of its essential faith, so long as in that quest it is not forgotten (as our author himself amply testifies) that the warrant of faith is in religious life and experience.

DICKINSON S. MILLER.

GENERAL THEOLOGICAL SEMINARY, NEW YORK.